

## WIN ONE SOUL.

According to our Assembly's statistical reports for 1911, some of the results of the year's work in the home land were as follows:

There were added to the communion of the Church on profession of faith 13,437 persons. The net gain in church membership was 4,254. The total amount expended in home work was \$3,435,311. The amount expended does not include the income from permanent funds, from the endowments of colleges, seminaries and other educational and benevolent institutions of the Church.

This is probably as favorable a record as has been made by any of the evangelical denominations, and for the rich blessings of Divine grace that have been bestowed upon us, we can never be sufficiently grateful.

But we may prudently inquire whether or not, speaking from the viewpoint of our own responsibility as a Church, the results bear a proportion adequate to the means employed, and to the number of those who are enrolled as our Lord's followers, servants and witnesses. The communicant membership is 286,174. If we may add another simple estimate, this is one convert for about every twenty-one church members.

It is to be conceded that the people are not responsible for conversions except to the extent of doing their duty. There have been times when God's people seemed devoted to the service, yet worldliness and unbelief hardened the hearts of the unsaved. The faithful disciples were told that if persecuted in one city they should flee to another. They were to shake off the dust from their feet as a testimony against those who refused to receive them. When the message of Paul and Barnabas was rejected by the Jews, they said, "It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Testimony and exhortation may be faithful, yet fail to win souls.

If, however, we fail to bear witness to the truth, if our zeal is turned in superficial channels, if we substitute worldly methods or mere organization for the appointed methods of service, we are responsible for our unfaithfulness. The churches probably never had so much of organization as now, never so much of material equipment, possibly never so many people religiously active, yet some denominations in America and Europe are declining numerically.

We venture to suggest that the radical cause of apparent inefficiency is to be found in the neglect of direct spiritual testimony. The average Christian would rather belong to a dozen societies than attempt prayerfully, tactfully, devotedly to lead one soul to Christ. The average business man would rather subscribe to missions and all the other causes than take up the words of the apostle and say personally to others, "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

It is noteworthy that periods of great spiritual awakening have been periods of personal testimony for Christ. It was so when there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad and went everywhere preaching the Word. It was so during the progress of the great Reformation under Luther and his associates, under the great Genevan and the Scotch Reformers. It was true of times of revival in the earlier life of the Church in America. It was true of the recent great religious movement in Wales. It is eminently true of the present remarkable spread of Christianity in Korea.

"Let him that heareth say come" was one of the last appeals made to the Church as inspired revelation came to its close. It is not only an

appeal but a command; not only a command but an inspired formula for winning souls to Christ and gathering them into His visible kingdom. It does not require elaborate preparation or equipment. Like the plan of salvation and the message, it is simple. So simple that whoever hears the message may repeat it and send it on its way, that whosoever will may take the water of life freely.

Let us suppose that during the coming six months each member of the Church shall endeavor to lead one soul to Christ—not into the Church, but to Christ. To do this, prayer should be offered earnestly for that soul; a godly example should be set; personal kindness should be shown; personal religion should be a subject of prudent and reverent conversation; true Christian interest should be manifested; one's personal faith should be clearly avowed. Will not such "church work" be effective? Such influence might be more impressive than a hundred sermons. Can we believe that such consecrated work will be fruitless? We cannot believe it.

Whom shall we select as the subject of special prayer and personal influence? Perhaps a member of our own household. Perhaps a friend in social life. Perhaps a classmate. Perhaps an obscure and neglected neighbor. Perhaps a servant. Perhaps a dejected life in which the flame of hope has almost ceased to burn. Let us find some one, at least one, and after that we will want to find another and another.

If even one half of our 286,000 members would dedicate themselves to this personal work what a revival would spread through the Church and over the land. The very service itself would doubly bless. The workers would take on new life. They would have restored unto them the joy of God's salvation; they would be upheld by his free Spirit; then they would teach transgressors God's ways, and sinners would be converted unto Him.

Let pastors propose to their people that they dedicate themselves to this Biblical, apostolic service, seeking God's guidance, and conscientiously devoting themselves to the work. Then empty pews will vanish, the church rolls will lengthen and the Master's service will be a delight.

## A LITTLE LEARNING A DANGEROUS THING.

We have rarely encountered a more signal proof of the danger of thinking oneself possessed of the whole round of truth than is given in a communication recently found in one of our exchanges. A brother, in an effort to give weight to his recommendations of certain books for the ministry, tells how he took "practically all the college and seminary work offered in the South," and then, after a few years in the active ministry, went to a great university, there to learn some things the benefit of which he will give to his less favored brethren. A man who can say that he absorbed everything in college and seminary that the South could offer him must be a marvel of a man. What else could be expected of such a one but that he was the very kind for the arrogance of the advanced school to grasp as its readiest material, and how little one need wonder that he now poses as the advocate of some of the most radical assaults upon the Bible. The one feature which above all others marks the propagandists of the rationalistic criticism of the Bible is the amazing arrogance with which they attitude before the world as the only reverent scholars of the world, the only students who have gone so deeply into things that they have got to the very bottom, the only people who have a true respect for the Word of God, and, a genuine desire to rid it of everything in it that the mind of man does not approve. The "know it

all" type of man is the kind that protects the Bible against itself by taking away everything in it except the lids of the book.

## CIVILIZE THE CZAR.

It would seem that the time is at hand when civilized nations should demand that the government of Russia shall no longer be barbarous. The intelligent subjects of that empire are frenzied to desperation by the oppression, cruelty and mendacity of their rulers. The recent assassination of Prime Minister Stolypin is to be deplored, and his assailant should be justly punished, yet few of us realize the extreme provocation that prevails to adopt revolutionary methods. Some time ago, George Kennon, a well-known authority on Russian affairs, writing in "The Century," said: How many of the personal rights established by statute and confirmed by the "inflexible will" of the Czar, do the Russian civil authorities now recognize and respect? Not a single one. By the strong-handed policy of the present reactionary administration, the liberties, privileges and immunities conferred upon the people by the Council of the Empire, and twice ratified by the Monarch, have all been swept away."

Within two or three years, under the stress of modern enlightenment there has seemed to be a prospect of humane methods in the administration of constitutional law. But there is an evident return to the old regime of an iron despotism. A sure sign of such return is found, according to the record of Christian Work, in "the appointment of Sabler as procurator of the Holy Synod in the place of the late tolerant incumbent. Sabler was the right hand man of the Arch-bishop, Probiedonostireff, the terror of Russian Christians." It is further said that the Russian press is nearly unanimous in describing Sabler's appointment as a provocation of the people.

Perhaps one of the blackest stains on the career of the late prime minister is specified in the statement that the governor of Moscow, in accordance with a secret circular sent out by Stolypin, the Russian premier, has ordered that no Jew in the future be received into a private hospital for treatment. State and municipal hospitals outside the Jewish pale have long since refused to receive Jews.

It is apparent that those who administer the Russian government rob, intimidate and enslave the people; that the Czar and his subordinates ruthlessly violate laws made for the security of the person and property of the people. When the rulers adopt the methods of the anarchist what can be expected of their subjects? There is one thing that can be done which has been done more than once in the realm of modern diplomacy. Friendly nations can notify the Czar that national comity, peace, and good will require that the government shall keep faith with its people, shall respect its own laws and shall adjust itself to civilized methods of administration.

The fond expectation of many who do not know the real situation, and who have been predicting that New Orleans would one day be flooded, has been realized at last. A few days ago a considerable section of the city was inundated. A compartment of a huge reservoir of molasses gave away, and six hundred thousand gallons of the liquid sweetness coursed through the streets, reaching a depth of two or three feet for several squares and causing consternation among the denizens of that part of the city. Notwithstanding the dire prediction of the unknowing, the old city is still here—and so will be the flies and ants until the last of the sugary flood has been swept away or washed up.